

The Saturday Evening Post.

Vol. IV.—No. 50.

PHILADELPHIA, DECEMBER 10, 1825.

Whole No. 228.

Published by ATKINSON & ALEXANDER, No. 53 Market street, four doors below Second street.

ADVERTISEMENTS, not exceeding a square, inserted three times for \$1. Larger notices, proportionately. A liberal discount for cash.



ORIGINAL POETRY.

THE BRIDE OF O'LORE.

From the battlements 'twas the bright banners
Of green,
'Twas the hour when the chain of Jerns was
drawn;
The night-silver regent illumined the scene,
And the stars wended thro' the deep sapphires of
Heaven.
The war-steed yet pruned 'mid the pines fire,
And the helmet gleamed high o'er the warrior's
crest.
When Jean sought the field in a bridal attire,
And a garland of shamrocks o'erspread her
brow.
She sought her O'Loe—"My young hero," she
said,
"When I press thee again, O' we never will
part."
B. stretched on the turf her O'Loe she desired,
And the crimson of life had shrouded his
head.
In the wilderness of sorrow she rolled her blue eyes,
And her face fared shadows pale;
Then raised, like a seraph, her arms to the skies
And uttered in mad passion a blasphemous
prayer.
She pressed his cold image deep clotted with gore,
And grasped the bright sabre that gleamed by his
side;
Then dashed in her bosom the steel of O'Loe,
And embracing the corpse of her soldier, she
died.

They were buried together in sanctified mould,
And the grave of the heroes was Liberty's grave;
For the harp, on her banners, emblazoned in gold,
Then ceased, and forever on Erin to slumber.

VERMILION.

TO LESLIE.

What mean my modest music say
To a pretty gingham lay,
As that ye would not light away,
My worthy fellow,
Ye're own sweet self was sure that day,
A little mellow.
Ye like me doubt ye're right to run,
An' hae a sma' wee bit o' fun,
Giv'ing a touch at the o'ne,
Whae deals in metry,
But shence frae a beautiful son,
Can't ye young St. Peter?

Eglish his race my rhyming blade,
An' wh' ye'll' wad cast a shade
On any follower of the trade—
His noble shackle.
We should nae strive to mak' a trail,
The fairs of fane.

'Tis 'gaist ourselves to mock an' spurn,
An' we a critic's fury burn;
We dinna ken how soon our turn
May follow next;
E'en now as down we crouch in turn,
We're something vexed.

Ye dinna like my "plaid"—an' try
To mak' a dot o' that—the I
Wad simply tell my shallop by,
Least follows strike it,
But I'll nae struggle—sinn or fly,
Jist as ye like it.

I'm sure ye'll be my cause,
I'm sure ye'll be my cause,
I'm sure ye'll be my cause,
I'm sure ye'll be my cause,
I'm sure ye'll be my cause,
I'm sure ye'll be my cause.

Ye ken the reason? Fithy 'tis plain,
The muckle mair ye're good again,
Wad ficht her true the rhyming train,
An' pack the blime.
Which mak' my penance none ye see,
O'er her playmate.

An' wad I, wad I, heart to see,
The pretty fairs to true there?
Nae, nae, the dais comes to me,
To think they'd pick
My name—and very like to me,
Back her poor neck.

But 'Leslie' gie a hand o' thee,
An' pledge me in right merry way,
To a follower of the Nine,
Wit and an'atory;
Wh' thinks his son bow not to dine,
An' dines me to glory.

Y. C. C.
Pist-to-till, Na—Jellie—Hence to till,
To loom, &c. on the o'ne stream.

LAURA.
The rose that bloom'd upon her cheek anon died,
The lip's pale dew there was left;
Her eyes wad heaven's own stars which once had
glow'd,
Were of her youthful brilliancy bereft;
Her heart, which once was power'd delir'd,
Was now, alas! was by that power cleft.

When in this change a her to whom once
low'd
The noisiest of Genoa? the bravest, best,
Why at that one gay bright sky, the cloud
Of sorrow and misfortune now doth rest?
And she who once in beauty was so proud,
Sinks the gay circle which her presence blest.

To not the Laura that I knew, when she
Was on the gayest of the gay;
Whose angel voice in gentle melody,
Would steal, as 'twere, the trumpet's soul away;
Or through the mazy dance, would sylph-like flee,
As tho' she mazed the path where mortals
stray.

'Twas love that work'd the change—an' lovable
love,
In mainly beauty form'd, did win the heart

Of her who nobles scorn'd; his was the joy
To be beloved—and now she feels the smart—
Which seldom heals, which often doth destroy—
Deep is the wound—cannon'd was the dart.

But ah! Fate will it, that she ne'er should wed
With him on whom her ardent soul was bent,
His country call'd and he to battle fled—
Left the gay hall to slumber in the tent;

Too soon, alas! to slumber with the dead,
For he on death or victory was bent.
At length the day of battle did arrive,
The Moslem had his crossed banner wave;

With Christian women fiercely did they strive;
No power could the young Amazon save;
The savage for the contest onward drove,
And rear'd their banner o'er his youthful grave.

And Laura mourns her brave though humble
chief,
Naught can give comfort to her stricken breast;
Pleasure, or song, or thought, or mirth,
It fails to give the hapless maid rest;
Deep is her wound and lasting her grief

For him who slumbers with the brave and blest
SELM.
THE MORALIST.

THE MORALIST.
The effluence of the world is no longer with-
nessed, his lot having tinged the verdant
landscape, and the haunts retired beyond
the western mountains. The moon with ma-
jestic beauty and brightness, maintains her
ceaseless course, and guides the wanderer to
his home. The twinkling stars, decorating
the canopy above, and sparkling with uni-
form splendor, speak forth the wisdom of
the great Original. All nature breathes a
solemn adieu to the departing day; silence
prevails the earth, and intelligent beings
may now pause to contemplate with those bal-
loved feelings which the auspicious period in-
spires, the glories of their Creator, the wis-
dom and beauty of all his works. This sacred
hour is peculiarly adapted to awaken feelings
of gratitude; to inspire the heart with holy
love, to animate our hopes, and guide to vir-
tue. Man is the only intelligent creature that
inhabits the globe, the only being who can
adore and love his Creator. How exalted his
rank! How noble his existence!

There are moments in life, in which we are
led to contemplation; there is a time when the
past is recalled, when the future is antici-
pated. That time is evening; perhaps when we
sit by the burning taper, or when by moon-
light, we range the fields.

When I stand, when evening's silent hour,
To think the soul within the sacred hour,
With laurels, she seemed to say to me.

Evening outvies every other hour in time.
The day is passed, with all its perplexities
and cares, is now present to disturb the
tranquil breast, and we are permitted to en-
joy the sacred sweets which memory awakens.
And though it may not always be pleasing to
reflect on the past, still it is profitable. The
present will be appreciated; the future pre-
pared for. The morning and noonday of life
may pass unheeded; but the evening of ex-
istence will come, and it may be with hope
—we should improve life as it passes.

Pleasures of Religion.—If a man can find no
enjoyment except when directly engaged in
seeking his own happiness, his pleasures must
necessarily be limited, as well as selfish. But
if, with the love of God and the love of man
reigning in his heart, he takes delight in ren-
dering others happy, his sources of pleasure
must be abundant and perpetual. To culti-
vate a spirit of benevolence is at once to en-
rich our interest and our duty. "Look not every
man on his own things," says the benevolent
apostle, "but every man also on the things of
others. Remember the words of the Lord
Jesus, how he said, it is more blessed to give
than to receive." Remember the exhortations
of the poor, the friendless, the afflicted,
and of the ignorant; and connect with their
miseries their claims on your compassion, your
time, and your aid.

Think how many of your fellow creatures,
with natural susceptibilities of delight not in-
ferior to your own, are altogether strangers to
your happiness, and destitute of the moral
and divinely prescribed means of discovering
the way to its attainment! Are not myriads
perishing for lack of knowledge? Are you not
in possession of the treasures of Divine truth,
by which they may become "wise unto salva-
tion, and happy through an unchanging eter-
nity?" Remember that he who would
soul, to the paths of peace and glory, is by
the highest authority, "wise." He is wise in
seeking for him, and for others, the bless-
ings of immortality; for they who are to be
wise "shall hereafter shine with the bright-
ness of the firmament, and they that turn
many to righteousness, as the stars forever
and ever."

CHARACTER OF AN HONEST MAN.
"Honesty is the best policy." It is the just man's
and the rich man's glory. It is the
An honest man is the wisest man, for by
his "policy" he secures himself, and benefits
those with whom he has transaction. He is
the best man, for his integrity, thought, and
action, are the best of his nature. He is the
rich man, for a good conscience, which he
always preserves, is the richest treasure.

He is the strongest of men, for true honesty or
moral integrity, can never be conquered,
either with threats or promises. "Come
under my vine, come fire or flood, his plea de-
termination is to do what is right." He is a
true friend, a charitable enemy, a moral citi-
zen, a good husband, a tender father, and a
kind master. What is bad, he condemns, as
well in himself as others. He speaks evil of
no body, but when he hears any one dis-
contented, he endeavors to rectify what is
amiss in him, and if he cannot, he keeps a
kindling favor in his heart, and prays for him
and is silent. He may receive an injury, but
he cannot retaliate it. He may repeat a prom-
ise, but he cannot break it, although he may
lose by its performance. His hands are in the
world, but his heart is out of it. He is as
pure as fire, as serene as air, as simple as water,
and as lowly and fruitful as the earth. His
enemies hate him, his afflictions rejoice him, and
his mortifications comfort him. His diet is
temperance; his apparel decency; his trade
making; his studies holy; his pleasures
moderate, and his life holy. The Devil is his
father, religion his mother, truth his friend,
charity his company, justice his practice,
honour his reward, and sincerity his spouse.
His children are complacency, good humor,
love and confidence. His brethren and kind-
folk are angels and good men. He is firm as
a rock of the ocean, bold as a lion, mild as a
lamb, wise as a serpent, harmless as a dove,
and as a turtle, and—rare—a philosopher!

LITERARY REMINISCENCE.

There is formed in the breast of man a land-
able desire for improvement. This is mani-
fest in the regret which comes over the soul
for the mispent hours of youth, and in that in-
quisitive curiosity which awakens us to an
earnest attention to the objects presented to
our view. In the fields of nature there is a
fountain to allay man's thirst for knowledge.
The world is built as a theatre, on which his
restless genius can play out its thousand move-
ments. For notwithstanding nature has spread
her fruitful blessings around us, she has not
given them ready for consumption. The ma-
terials for creating and adorning the habitations
of man are found wherever he wanders,
but not already rising in the form of the
superb palace, or the elegant mansion; the
wild sea rolls around the earth, but nature
has launched no ships upon its waters, she
has left that for the ardent energies of man
to perform. Was every wonder in creation
made known, was every problem solved, all
that pleasure which is derived from tracing
the flowery path of knowledge would be lost;
we should be no longer a crew of waders,
for man would know as much when he
waded in the world as when he walked in
eternity. Why shall we not be roused to in-
tellectual exertion? When in the laboratory
of nature there are a thousand enigmas to un-
ravel, a thousand secrets to detect; when the
man who can draw forth only a few of these
from the concealment in which they are wrap-
ped is exulted by mankind as their glorious
benefactor, and entitled to a seat in the tem-
ple of fame? Why shall we not awake? When
we reflect that men who have possessed the
highest capacities of intellect, in their violent
yearnings after correct principles, have dis-
covered the beautiful and the sublime, have
been bewildered by the phantasms of a delir-
ious brain, while others of far less ability
have discovered the truths which they did
not find by following a simple, practical, and
thorough system. Knowledge is the mighty
lever of mind; it makes the elements of na-
ture to man, and has transformed this earth
from a dark wilderness to smiling fields and wide-
spreading kingdoms! What is the divinity
without knowledge? His omnipotence would
be unknown even to himself, and his omni-
science would be a vain boast, if he were
without a crushing and debasing weight. If a
man cultivates his mental powers only for his
own refinement he will be gloriously reward-
ed. For whether he strays companionless
amid a senseless wilderness, or moves among
the gay and splendid crowds of fashion he is
not alone. No! he can retire at any time to
the chambers of his soul and harken in silent
reverence to the glorious geniuses of times
as they throng around him. Travelling in
imagination to other climes he beholds like
the wonders of improvement, and the ruthless
ravages of time. Roaming through the extent
of other countries, now he sits in the banks
of the Nile, and contemplates the rights of
all that but yesterday was renowned, magni-
cent and noble; now standing on the shores
of Arabia he starts with instinctive horror as
he recognizes the human image in the ghastly
features of the Arabian, whose heart is harder
than the rocks that hang over him, or listens
to the wild and plaintive song of the Indian
who drops his ear for a moment upon the still
lake that is sleeping amid the silence of na-
ture. Whether he sits with royal counselors,
to deliberate upon the weighty measures of
monarchy, or walks the lonely vale of poverty,
his authority and his command are equal; he
is armed his soul with lasting gifts, and held
frequent converse with the worthies of ancient
ages.

There is a novelty attached to the objects
that surround us that has never been sketch-
ed, and although we rise with delight from
the glowing pages of Homer, admire the bril-
liant decorations of Virgil, and reverence the
lofty sublimity of Longinus; although we are
enraptured with their bright and animated
images, yet there is opened to the eye of
every one of mankind a volume that contains
more enduring associations, more noble
volume of art and nature, more perfect than
the volume of the ancients, and if after looking
upon its contents we could do so, we should
be immortal. What a consolation to the dis-
appointing adventurer, to reflect that all the
men that ever have lived, or ever will, can
not ponder his ideas; that great a number
able clusters of objects that a crowd that
have not yet been sketched. In his an-
ticipations progress the lights of truth and
not he wanders, for although there are many
in the literary world who would do so, with
the serpent's eye, every man who reads and
thinks, is a philosopher, and he is wise in
the all of culture, to look not only to the
world, yet there are, also, many who would
extend the hand of kindness to draw him to
projecting busts. And the honors of dispen-
sing solitude the reflection will be true, that
if he has any art in mediocrity he is above
thousands, and if he is above thousands, he
is above all.

What an effect has even a single man
upon the world. In the breast of Homer,
a single individual, emanated those strains that
have vibrated o'er the earth, and thrilled
through the breast of every son of science;
while every word of Juvenal rang in the ear
of the philosopher, and every line of Virgil
was a law to the poet. In his young play-
days, when he had no name, he was the
pillar of the universe. How he felt the
cold hand of poverty pressing heavily upon
his breast! So did Franklin, but his name is
written with lightning upon the frame of his
even. Does he hear the strains of music, easy
and distraction, whirling around him? Let
him consult the past for the consequences of
literary profligacy; let him ask a Socrates,
a Galileo, and a Byron, and the immortal spirits
will point with one hand to the consummate
excellence of the sciences, and with the other
to the golden tablets of their renown, reflect-
ing upon a gloomy world, the dazzling rays of
their undying glory. He who shuts his ears
against the siren tones of pleasure and sports
the fascination, and spangled embellishments
of luxury will at last be crowned by the mer-
ciful hand of fortune with the crown of
eternal damnation. How few of those
whose names are enrolled upon the list of
fame that were blessed by nature with the ad-

vantages of birth, affluence and friends. How
often far were they the children of sorrow
and the companions of misfortune. The per-
son who would arrive at genuine attainments
in literature must set his standard high, his
bosom must be far from the goal of the
vulgar, and in a moment of applause when he
is crowned and flattered by admirers, let him
be aware, that because the house has been set
as to occur the measure of thankfulness, and
still further to gain their good opinion should
comply with their wishes. He must shake off
the dumber of luxury, and the tor-
por of indolence; if he would clamber up the
steep and rugged precipice of the hall of fame
—if his soul is fired with ambitious glory
let him travel back to antiquity, and walk
among the illustrious spirits of ancient times,
and while they invite him to the sons of vir-
tue, literature and science, let him rush for-
ward to seize the prize that glitters before
him, and let his falls, but let him take the
shortest star, whose radiance is attested by
the darkness that follows its setting splendor,
than like the ignis fatuus, rising from the
grave of corruption, to hover awhile and
swamp and quagmires, then sink for ever.

QUINTUS.
FOR THE SATURDAY EVENING POST.

PLEASURE.
Pleasure is a phantom which we all eagerly
grasp after, but often, very often find nothing
but a shadow, which in various forms betrays
its votaries, and is seized as of no real value,
which, when it is purchased proves
more, if not always a bitter thing—in the pur-
suit of pleasure we are all actuated by differ-
ent motives, but all eventually conduce to the
same point. The man of fortune flees after it
to dispossess himself of those blessings with
which he is kind and gracious providence has
been so greatly blessed—on the other
hand we again find those who enjoy a suffi-
cient competency reaching after pleasure,
not only for more self gratification, but to
make themselves enjoy greater than reality,
wield those who enjoy such pleasures at their
expense are sure to laugh at those who have
been so easily duped. There are plenty to be
found professing a most correct friendship, but
when they come to be tried in friendship, will pass
and forget all former obligations. The poor
man seeks after pleasure as a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that
it is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes, or imagines, that it
is a relief from thought, it is much at his first
entrance into it to enjoy, when he supposes, or
imagines, that it is a relief from thought, it is
much at his first entrance into it to enjoy, when
he supposes, or imagines, that it is a relief from
thought, it is much at his first entrance into it
to enjoy, when he supposes

[illegible]

1
 2
 3
 4
 5
 6
 7
 8
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100

Consistency, presents Christianity in finest attitude, in all her lovely preparatory figure, and correct symmetry of feature. *Consistency* is the beautiful result of all the duties and graces of a truly religious mind, and brought into action, each individual right, all relatively annotated.

NOON SHOP, 121 S. Fifth
I give you these Spruce Street.
N. B. Scrap Books, Albums, and an assortment
FAMIN C. Postcards, and many thousand Views.
Nov 5-10

To the Public in General.
It is known, that L. Jacob Benette, will practice
Physic, Surgery and Midwifery, at the house of L.
Daniel Benneville in Bristol town, Pa. to commence
on the 10 day of December, 1835. Dec 3-4m

the following complaints, viz: sick stomach, loss of appetite, cholera morbus, nervous complaint, dizziness, cramps, and some of the most maladies ever offered to the public for the summer complaint in children.

(A label of directions on each bottle.)

Old Wholesale and Retail, at No. 25 Lombard street, by T. Holmes, and by Francis K. Thompson, N. W. corner of 3rd and Second streets—also at No. 133 1/2 South Water street.

ap. 34-1f

BOOKS AND STATIONERY
THE Subscriber offers for sale, wholesale and retail, at his **TEA WARE HOUSE**, No. 5 South Fifth street, below Spruce, a choice collection of Green and Fouchong TEAS, Leaf and Lump sugar. Also, writing and wrapping Paper, Day Books, Journals, Ledgers, Receipt Books, &c. with a general assortment of School Books and Stationery Articles. **J. WATERMAN.**
 12 mo. 3d-4th

A 7000, 10000, 15000, 20000, 25000, 30000, 35000, 40000, 45000, 50000, 55000, 60000, 65000, 70000, 75000, 80000, 85000, 90000, 95000, 100000, 105000, 110000, 115000, 120000, 125000, 130000, 135000, 140000, 145000, 150000, 155000, 160000, 165000, 170000, 175000, 180000, 185000, 190000, 195000, 200000, 205000, 210000, 215000, 220000, 225000, 230000, 235000, 240000, 245000, 250000, 255000, 260000, 265000, 270000, 275000, 280000, 285000, 290000, 295000, 300000, 305000, 310000, 315000, 320000, 325000, 330000, 335000, 340000, 345000, 350000, 355000, 360000, 365000, 370000, 375000, 380000, 385000, 390000, 395000, 400000, 405000, 410000, 415000, 420000, 425000, 430000, 435000, 440000, 445000, 450000, 455000, 460000, 465000, 470000, 475000, 480000, 485000, 490000, 495000, 500000, 505000, 510000, 515000, 520000, 525000, 530000, 535000, 540000, 545000, 550000, 555000, 560000, 565000, 570000, 575000, 580000, 585000, 590000, 595000, 600000, 605000, 610000, 615000, 620000, 625000, 630000, 635000, 640000, 645000, 650000, 655000, 660000, 665000, 670000, 675000, 680000, 685000, 690000, 695000, 700000, 705000, 710000, 715000, 720000, 725000, 730000, 735000, 740000, 745000, 750000, 755000, 760000, 765000, 770000, 775000, 780000, 785000, 790000, 795000, 800000, 805000, 810000, 815000, 820000, 825000, 830000, 835000, 840000, 845000, 850000, 855000, 860000, 865000, 870000, 875000, 880000, 885000, 890000, 895000, 900000, 905000, 910000, 915000, 920000, 925000, 930000, 935000, 940000, 945000, 950000, 955000, 960000, 965000, 970000, 975000, 980000, 985000, 990000, 995000, 1000000, 1005000, 1010000, 1015000, 1020000, 1025000, 1030000, 1035000, 1040000, 1045000, 1050000, 1055000, 1060000, 1065000, 1070000, 1075000, 1080000, 1085000, 1090000, 1095000, 1100000, 1105000, 1110000, 1115000, 1120000, 1125000, 1130000, 1135000, 1140000, 1145000, 1150000, 1155000, 1160000, 1165000, 1170000, 1175000, 1180000, 1185000, 1190000, 1195000, 1200000, 1205000, 1210000, 1215000, 1220000, 1225000, 1230000, 1235000, 1240000, 1245000, 1250000, 1255000, 1260000, 1265000, 1270000, 1275000, 1280000, 1285000, 1290000, 1295000, 1300000, 1305000, 1310000, 1315000, 1320000, 1325000, 1330000, 1335000, 1340000, 1345000, 1350000, 1355000, 1360000, 1365000, 1370000, 1375000, 1380000, 1385000, 1390000, 1395000, 1400000, 1405000, 1410000, 1415000, 1420000, 1425000, 1430000, 1435000, 1440000, 1445000, 1450000, 1455000, 1460000, 1465000, 1470000, 1475000, 1480000, 1485000, 1490000, 1495000, 1500000, 1505000, 1510000, 1515000, 1520000, 1525000, 1530000, 1535000, 1540000, 1545000, 1550000, 1555000, 1560000, 1565000, 1570000, 1575000, 1580000, 1585000, 1590000, 1595000, 1600000, 1605000, 1610000, 1615000, 1620000, 1625000, 1630000, 1635000, 1640000, 1645000, 1650000, 1655000, 1660000, 1665000, 1670000, 1675000, 1680000, 1685000, 1690000, 1695000, 1700000, 1705000, 1710000, 1715000, 1720000, 1725000, 1730000, 1735000, 1740000, 1745000, 1750000, 1755000, 1760000, 1765000, 1770000, 1775000, 1780000, 1785000, 1790000, 1795000, 1800000, 1805000, 1810000, 1815000, 1820000, 1825000, 1830000, 1835000, 1840000, 1845000, 1850000, 1855000, 1860000, 1865000, 1870000, 1875000, 1880000, 1885000, 1890000, 1895000, 1900000, 1905000, 1910000, 1915000, 1920000, 1925000, 1930000, 1935000, 1940000, 1945000, 1950000, 1955000, 1960000, 1965000, 1970000, 1975000, 1980000, 1985000, 1990000, 1995000, 2000000, 2005000, 2010000, 2015000, 2020000, 2025000, 2030000, 2035000, 2040000, 2045000, 2050000, 2055000, 2060000, 2065000, 2070000, 2075000, 2080000, 2085000, 2090000, 2095000, 2100000, 2105000, 2110000, 2115000, 2120000, 2125000, 2130000, 2135000, 2140000, 2145000, 2150000, 2155000, 2160000, 2165000, 2170000, 2175000, 2180000, 2185000, 2190000, 2195000, 2200000, 2205000, 2210000, 2215000, 2220000, 2225000, 2230000, 2235000, 2240000, 2245000, 2250000, 2255000, 2260000, 2265000, 2270000, 2275000, 2280000, 2285000, 2290000, 2295000, 2300000, 2305000, 2310000, 2315000, 2320000, 2325000, 2330000, 2335000, 2340000, 2345000, 2350000, 2355000, 2360000, 2365000, 2370000, 2375000, 2380000, 2385000, 2390000, 2395000

And
O car
To th
No lo
Of h